bers of the community and may perhaps be preserved in a special hall.

For support the monks no longer depend upon peripatetic begging with an alms-bowl. Most of them are attached to monas* teries, temples, and shrines. Income is derived partly from endowments, partly from offerings, including those of women praying for sons, and partly from fees for the performance of ceremonies largely for the dead. The endowments are usually in land and some give the impression of being large. Buildings may be erected by gifts from officials and bear the name of the donor prominently inscribed. Collections may be solicited and the name of each giver with the accompanying amount placed on a posted list. The motive appealed to may be merit or fame.

The monasteries may be either in towns and cities or in the country. If in the country, beautiful natural surroundings have usually been chosen for them—perhaps a mountain valley or a hillside—and trees have been encouraged to grow up about them. They vary greatly in size and, naturally, somewhat in interior arrangement. The organization customarily includes a head or *fang chang* who corresponds roughly to the abbot in a Christian monastery, and the division of the monks into two groups, one charged with secular affairs—the reception and care of guests, purchases, and the administration of funds and other property—and the other with the religious duties of the establishment, such as religious instruction, and the ordering of the services and of meditation. The daily services are usually two or three in number—if the latter, one early, one at midday, and one in the evening—and consist of such features as invocations, praises, and the recitation of chapters from the sacred books, as a rule

with the assist-
ance of musical instruments, such as bells, drums, cymbals, and
especially the "wooden fish" which is a customary part of the
equipment of the worship hall. At appropriate times during the
service the participants kneel, stand, and march in a processional.
Frequently there are sacrificial offerings of rice and tea. Special
services are held on stated days, of which there are several each
month. Meditation has its part in the life of the monastery,
especially since the Ch'an school remains prominent, and often a
special hall is devoted to it. However, in spite of the fact that in
many instances it is practiced.conscientiously, all too often it is